A REVIEW OF THE STATE OF THE ENGLISH NATION.

Thursday, July 4. 1706.

HOW unhappy a Case is the Church of *England* in, that every thing done in her Name, however disown'd by her Practice and Professors, is charg'd upon her as her own Doing; and he that offers to detect the ill Practices of those, who have abus'd the Protection of the *Church*, shall be charg'd with attacking the *Church*!

Thus the Author of this is charg'd with renewing the Attacks upon the *Church*, by a Preface lately wrote to Mr. *Delaun*'s Plea for the *Non-Conformists*, by complaining of the Treatment the *Dissenters* met with in those Days.

That the *Dissenters* were persecuted, plundred, and murther'd in Jayl, there is no room to deny; to say it was not for their Religion, because they might meet 5 in a place, 'tis a most miserable Shift—And merits no Answer—Assembling themselves together, *which the Scripture commands them not to forsake*, can never be understood to signifie 5 in a place; a pretty Sort of Liberty indeed——We own therefore they were persecuted for not yeilding to separate their Assemblies *into fives*, in which Case their publick Worship must be abandon'd, their Ministers not able to officiate, and they must forsake assembling, which is expresly forbidden—For obeying this Command of God rather than Man, they were persecuted, fined, jayl'd, murther'd, and plundred, and this I call Persecution for Religion, let others call it what they please. I forbear entring into the List of the 8000 I mention'd, which is not hard to procure, if Mr. *White* be enquir'd of; but I bury the Memory of it in Silence, as the Law has

has bury'd the Practice in a legal Toleration; at which these Gentlemen appear to be angry, and would account it a sufficient Toleration to have the *Dissenters* gratify'd with that wonderful Liberty of meeting five at a time.

Now, he that will have a Complaint of this persecuting the *Dissenters*, be an Arrow shot at the *Church*, must first acknowledge, that the *Church*, *as such*, really did persecute them, which I frankly deny. I allow, a great many of the Clergy and other Members of the *Church* of *England* fell in with the State Plot, and endeavour'd ignorantly enough to pull the Scandal of Persecution upon the *Church*. Whereas it was really a State Project, a meer Plot against the Protestant Religion in general, to keep the *Dissenters* and the *Church* eternally embroil'd.

Those Gentlemen therefore that will have me always be attacking the *Church*, when I complain of, or reflect upon the Actions of some of her Members, really attack the *Church* themselves, which is far from being accountable for all the Actions of those, who call themselves Members of her Communion.

Thus when I have charg'd some of the Inferiour Clergy with gross Immoralities, when I say, *if Words were Treason, two third's of them would be hang'd*: When I exclaim at their Treatment of the *Queen*, the Government, and the *Low Church-Men*, pray, what's all this to the *Church*? 'Tis her Disaster to have such Members; 'tis her Scandal, that the disciplinary Part of her Constitution does not expel them! 'Tis the Nation's Unhappiness, they are not decently reprov'd, check'd and corrected—But the *Church* in her Constitution, Doctrine, or real Being, and Authority, is not the worse, nor is she touch'd with these things.

When I search some odd and unaccountable things put upon the *Church*, such as acting Plays to contribute to her Edifices, and so making her a Tool to protect the Stage; This may touch some in the *Church*, and if a whole Vestry shares the Folly, what's that to the *Church* her self? She stands untainted, unsullied with the black Follies of her Professors, or the ridiculous and prepostrous Projects of those *Mountebank* Reformers, the *Church-wardens*.

Once for all therefore, I renew my Declaration, often made to the World in like Cases, and with which I close this Subject.

I profess to believe the *Church* of *England* a true Christian *Church*, in the Profession of whose Principles a Christian may be sav'd.

That her Doctrine is sound and orthodox; and I chearfully subscribe to all her Doctrinal Articles, and humbly think, the Differences we have with her are far from being a sufficient Ground for such Animosities, Feuds, and ill Nature, as some People foment among us.

For her reverend, pious, sober and judicious Clergy, I profess a profound Veneration and Respect; and if I knew any thing, I had either said or done to injure, reproach, or lessen them or the *Church* it self, I would humbly acknowledge the Error, and ask their Pardon.

I sincerely and earnestly wish the Establishment and Continuance of the Civil Government of this Nation in the Hands of the *Church*; and believe all the *Dissenters* in *England*, who understand their own Interest, do so too, being fully pleas'd and contented with that legal Toleration which is their just Right to demand; and which the *Church* of *England*, to the eternal Honour both of her Justice and Charity, has made Part of the *English* Constitution.

But what's all this to the purpose? The *Antagonists* of this Paper will not allow those, I speak of, to be the *Church* of *England*; but the *High Church-men* only are really the *Church* of *England*.

In this Case, I would desire a certain Gentleman, when a Volume of his *Rehearsals* are finish'd, to have them bound up with a clean Piece of Paper, interleav'd between every Page, to keep the Sheets from quarrelling.

Here has been some furious Attacks by that Gentleman upon the *Observator*, and this Paper; about who has got our late Victory, and who are Enemies to the Duke of *Marlborough*.

Now if I must speak out of this Gentleman's own Paper, and show where it points diame-

diametrically againſt it ſelf; I muſt tell him, they were not *Church men* that got the Victory, but REBELLS? *Rebells* fought the Battle of *Ramellies*, *Rebells* reliev'd *Barcelona*, *Rebells* drove away the *French* Fleet, and *Rebells* are now puſhing Victory to its due Height againſt the *French*.

Whigs, that is, *Rebells*, ſays Mr. *Rebearſal* in one Paper—And yet in another, they are all *Church* of *England* Men that fought the *French*, and every Soldier takes the Sacrament, *&c.* tho' he may be a *Whig* for all that, and in which he forgot himſelf ſtrangely, as the *Obſervator* has effectually told him; for not one Word of it is Fact.

Now pray, Gentlemen, *who is a Whig*? —'Tis moſt certain, he is a *Church-man* that takes the Sacrament in the *Church* of *England*—What then, he is a Rebell for all that? For he is a *Low Church-man*, and that is a *Whig*, and a *Whig* is a *Rebell*.

If then there are any *Whigs* in the Army, if my Lord *Peterborough*, my Load *Galloway*, or any of our Generals are *Low Church-men*, they are then all *Whigs*, that is, all Rebells and Betrayers of the *Church*, and of the QUEEN according to Mr. *Rebearſal*?

Certainly, there are abundance of *Whigs* in the Army; if not, that famous *High Church* Gentleman, who ſaid, *the Danger of the Church was plain*, becauſe both QUEEN, Army, and Navy, *were in the Hands of the Whigs*, was very much out.

'Tis a hard Caſe, Gentlemen, that our QUEEN, Army, and Navy, are in the Hands of *Rebells*———Pray, therefore Mr. *Rebearſal*, uſe me ſo fairly to make this out, *ſince you will not anſwer other Queries*, who are thoſe People you call *Whigs*? and who are thoſe you call *Rebells*? and expect no farther Debates with me, till like a fair Adverſary, you anſwer what is propos'd, before you run on tick for more?

Again, there has been a great Attempt made here by the ſame Gentleman, to prove, the *Whigs* hate the Duke of *Marlborough*, and my Lord *Peterborough*; the contrary to which is plainly laid down, *viz.* That the *High Church-men* are their Friends.

In ſuch Caſes as theſe, there are no Proofs like Matters of Fact, in order to which I ſhall only refer the Reader to a Paſſage, no older, than ſince the late Victory; and which if any Man queſtion the Truth of, my Record's in my Satchel.

In a certain County of *England*, not far *North* of *London*——And the firſt Letters of which ſound very much like *Hertfordſhire*, an Addreſs was ſet on Foot to be preſented to the QUEEN, to congratulate her Majeſty on the Subject of the late Victories, with which it had pleas'd Almighty God to bleſs the Arms of her Majeſty, and her Allies, under the glorious Conduct of her great Generals the Duke of *Marlborough*, and the Earl of *Peterborough*.

This being offer'd to moſt of the Gentlemen of the Country, all the *Rebells*, that is, the *Whigs*, ſign'd it heartily; all the Enemies to the QUEEN and the *Church*, that is, the *Diſſenters* ſign'd it heartily.—But one noted high Gentleman, whom not the Tower of *London* could reform, refus'd to ſign this Addreſs, unleſs he might be admitted to ſign it above thoſe Words, that ſeem'd to recognize the Merit of the Duke of *Marlborough*, and the Earl of *Peterborough*.

Whether this Gentleman's Refuſal affects his Reſpect to the QUEEN, is not to the purpoſe; but certainly, it was no Token of his wonderful Reſpect to the Duke of *Marlborough*; I think, that is plain.

Now, whether this Gentleman be a *Diſſenter*, a *Low Church-man*, or a *High red hot Church-man*, I do not determine; but whoever pleaſes to ask Mr. *C—r* of *Hertford*, what ſort he was of, I am perſwaded, may be inform'd fully in that Article; and ſo may determine, who are Friends to the Duke of *Marlborough*.

Then alſo let them enquire, who it was the Mayor of *Hertford* went out to meet, with a Rabble *that he call'd Gentry*, and the Formalities of the Corporation, making a Cavalcade, or publick Entry for a Gentleman, that the *Houſe* of *Commons* had corrected for inſulting the QUEEN, and her Miniſters of State, in the Face of that Aſſembly.

Alſo let them enquire, whether the Mayor did not by the Action approve, what that Gentleman had done; affront the Juſtice of the *Houſe* of *Commons*, and make himſelf a Party to Mr. *C—r*'s Offence, teſti-

teſtifying for him, that he had really been their true Repreſentative, and that they were all of his Opinion.

I ſhall adjourn our farther Diſcourſe of this till our next; when perhaps you may hear farther.

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